World Alliance News Letter

Vol. XXVII, No. 6 June, 1951

Patience

THE AMERICAN PEOPLE must develop an attitude of patience with regard to the extremely tense international situation. At the same time we must not lose the sense of urgency which impels us to be vitally concerned about the many fronts on which our foreign policy is today involved.

The mercurial American temperament tends, our friends maintain, to make us an impatient people. Whatever truth there may be in this charge, of one thing we can be certain: it is of critical importance to make a calm, reasoned approach to every aspect of foreign policy.

We have, for example, become impatient about the entire area of East-West relations. The continuing ups and downs of misunderstanding, the dragged-out periods of apparently fruitless negotiation bother us. Most authorities agree, however, that the real issue involved in East-West disputes is Soviet expansion. The USSR and the West have peacefully co-existed in the same world for 33 years. There is no reason to assume that they cannot co-exist for many years more if Soviet expansionism can be stopped.

OUR APPROACH to East-West relations highlights our impatience with the Korean situation. The United Nations, spurred on by the United States government, took a firm stand against the North Korean aggression which, it is generally agreed, was and is being supported (if not indeed inspired) by the Soviet Union. This determined stand for collective security is of the utmost historical consequence. Beyond this, moreover, it is the best immediate method to curb Soviet expansionism. Many Americans are in a hurry to end the police action in Korea, and certainly all of us would like to bring it to a successful conclusion as quickly as possible. The question of means, however, is of the greatest moment: we must have the patience to carry through this military action against aggression without using methods which might bring on precisely what we are trying to avoid, that is, a general war.

Our impatience is further revealed in the "greater debate" on Far Eastern foreign policy. Can we make sweeping pronouncements about the developments in China when no one yet knows how economic, political and social conditions will there evolve during the next several years? Can we categorically deny the possibilities of arriving at a justifiable *modus vivendi* with a government controlling some 450 million people? There is no overnight solution to such problems.

In general our impatience to settle things quickly is most sharply indicated by our exaggerated reliance on military power and especially on our stockpile of atomic bombs. Too many of us still think that the use of military power alone might perchance provide a quick solution to our most perplexing international problems. Therefore extremists continue to call for "preventive" war. Actually we know — *if* we can achieve a reasonable approach to foreign policy — that our only long-view hope of bettering the international situation is (1) to avoid global war through the use of UN collective security measures and (2) to increase cooperation among peoples. The best method open to us to achieve this latter end is to use more of our resources to raise the standards of living among the millions of backward peoples who are now on the march for a more abundant life.

AS A PEOPLE we are impatient about the United Nations. Often we act as if we expect it to carry out the functions of a world government. But decisions can be made and carried into action by the UN only as member states invest it with the power to do so. Too easily we talk about the world organization as if it had some existence quite apart from ourselves. Yet we know that the UN is made up of sovereign nations, and nations are made up of individuals. "We, the peoples" *are* the United Nations. The world's best hope for avoiding the catastrophe of another world war resides in a United Nations which is constantly made stronger by the concerted support — financial, political and moral — of the world's peoples.

Religiously-minded persons have always taken the long view. They can do so because they believe that the purposes of God over-arch the wrecks of time. Prophetic religion has also instilled in its followers a sense of urgency: it has insisted that we must work indefatigably and continuously for justice and peace, for mercy and reconciliation. During these days when we are all harried by the confusion and overwrought emotions which complicate our international relations, our religious forces surely have a clear-cut responsibility to call their people to repentance, to "return" to an attitude of patience ever linked with a sense of urgency. Can we forget for even a moment that this may be a crucial turning point in world history?

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

ITEMS OF INTEREST

IN MEMORIAM

Dr. Hamilton Holt, who died April 26, 1951, was for more than fifty years an ardent advocate of international peace. He was one of the founders of the League to Enforce Peace, and a charter member of the Board of Trustees of The Church Peace Union. As editor of the *Independent,* he was indefatigable in his appeals to the nation and to the world to substitute "law for war". He served as president of Rollins College, Winter Park, Florida, and made a significant contribution to modern education. During a long life he also served many other worthwhile causes.

The trustees, officers and associates of The Church Peace Union and officials of the World Alliance pay tribute to Dr. Holt as one of their leaders, and share with his family and many friends a feeling of deep loss in his death.

Canadian-United States Institute

A two-day institute was held on May 14 and 15 at Scarborough, a few miles east of Toronto. The meeting was arranged to discuss the relationship between Canada and the United States with respect to the crisis in world affairs. There were ten delegates from the United States and fifteen from Canada, representing the Jewish, Catholic and Protestant faiths. Excellent arrangements had been made by the Canadian Council of the World Alliance, its president, Canon W. W. Judd, and its secretary, Dr. C. E. Silcox.

The first item on the program was a survey of the relationship of the world situation, dealing with affairs in Europe, the Far East, East-West power struggle, and the challenge of statism and communism. Mr. Malcolm W. Davis, of the Carnegie Endowment for International Peace, New York, clearly set forth the problems that Canada and the U.S.A. face in common. He pointed out what was further emphasized time and again in the two-day discussion, that neither nation can isolate itself from the other, nor from its common responsibilities for participation in world affairs.

The institute agreed on these points:

1. A common belief in collective security as the only hope for world peace and justice.
2. A continuation of and new emphasis on help to underdeveloped areas of the world and cooperation in every effort to help raise the standards of living of all nations.
3. A renewed stress on the UN efforts to achieve full human rights, as the fulfillment of our moral responsibility.
4. The need for the free world to take the offensive and make the program of democracy positive rather than negative.

It was further decided: (a) that we should support more completely, and as far as possible in cooperation with each other, the entire program of the Unit Nations, but especially its Technical Assistance P gram for Underdeveloped Areas; (b) that each cou try appoint a committee to study ways and means which greater authority can be given to this U program, each committee to have the responsibil of studying what is being done and what may m effectively be done. Another meeting with represen tives from the two countries was set for autumn.

Folder For United Nations Week

Each spring at this time, The Church Peace Uni and the World Alliance issue an eight-page folder United Nations Week which, this year, will be served from October 21 to 27.

The folder has been planned as an aid to church synagogues and other religious agencies as they operate with civic and voluntary organizations for purpose of arousing wider interest in and dee concern for the United Nations.

Resource materials for effective programs should acquired not later than August by those on ci and church committees. This publication lists the c tributors of pamphlets, films and posters; it also gi themes for sermons and talks, suggestions for U projects and outlines for specialized programs. Sin copies of this United Nations Week folder will sent free on request; lots up to 99 copies, one c each; 100 folders, $0.75; and 1000, $6.00.

Churches and the Point Four Program

A recent meeting at Buck Hills Falls, Pennsylva held under the auspices of the Department of Inter tional Justice and Good Will and the Division Foreign Missions of the National Council of Church brought 125 Protestant leaders together for the p pose of discussing the objectives of government ass ance to underdeveloped areas throughout the wo

A primary concern of the churches in relation this Point Four program, it was agreed, is to rem the public that, even in times of national emerge humanitarian values must be kept in the forefr and that this can be accomplished only as the churc appoint "responsible planners" who cooperate w scientists, engineers and businessmen, as well as w nationals of the countries involved. No longer there be a hit-or-miss attack on the global scour of hunger, disease and ignorance.

The active support by the churches of the practi brotherly aims of Point Four would bring about, m readily than with any other method known to Ch tians today, the restoration of peace. At the same ti the enthusiastic functioning of Point Four wo help to develop, for future generations, a truly c structive and cooperative world.

UN SEMINAR PROJECT IN WISCONSIN

Seminars on the United Nations were recently conducted in seven Wisconsin communities under the joint auspices of the Wisconsin Council of Churches, The Church Peace Union and World Alliance, and local committees. The basic purpose of this state-wide program was two-fold: (1) to kindle wider interest in and deeper concern for the United Nations as the world's best hope for peace; (2) to discover ways of directing our moral and religious resources to support and strengthen the United Nations.

Carefully organized by the local chairman, each seminar brought together community leaders, representative of different religious faiths and of a considerable number of voluntary organizations. The seminar participants were urged to carry back to their own organizations the program methods and ideas discussed in the meetings.

The success of the seminars depended on the advance work done by the Wisconsin Council of Churches and the local committees. Chairmen of these committees were: Rev. A. C. Fischer, Manitowoc; Rev. Harry W. Baumer, West Bend; Rev. Kendrick Strong, Oshkosh; Rev. Ralph T. Alton, Appleton; Rev. Robert W. Kingdon, Wisconsin Rapids; Rev. J. L. Pickett, Stevens Point; Rev. Mark L. Andrews, La Crosse.

The program, divided into afternoon and evening sessions, opened with a brief worship service led by the local chairmen. Miss Mabel Head, nationally known for her work in international relations with the United Council of Church Women, conducted Workshop I on "Program Methods in the United Nations". Workshop II, a "Model Film Forum" presenting audio and visual resources on the United Nations, was directed by Dr. A. William Loos, Education Secretary of The Church Peace Union. Between the afternoon and evening sessions, a fellowship supper was served by the host church. Around the supper tables, Mr. Ellis Dana, Executive Vice President of the Wisconsin Council of Churches, conducted a "Question Box" — an open forum at which questions on the UN and international affairs in general were raised by seminar participants and discussed by the "team". In the evening, Mr. John R. Inman, Assistant Secretary of The Church Peace Union, presented Workshop III on "Materials and Resources on the United Nations". The closing address, "The Leader's Task in the Local Community", was given at each seminar by Dr. Merrill R. Abbey, minister of the First University Methodist Church in Madison.

The Church Peace Union and World Alliance feel especially fortunate to have had three such able leaders from outside its own organization as members of the seminar "team". Dr. Abbey, who also served as Chairman of the State Council Committee for these seminars, is a distinguished preacher and seminary professor who is widely known for his cooperation in interfaith projects and his constructive approach to current problems on world order. As a consultant with the U. S. Department of State, Miss Head was a member of the group which advised the Department on the formulation of the UN Charter at San Francisco. At present she is lecturing extensively across the United States. Mr. Dana, recognized for his outstanding leadership in the Wisconsin Council of Churches, is a specialist in the field of religious liberties.

This "pilot" seminar project may, under the guidance of The Church Peace Union and World Alliance, become a pattern to be used in other states.

From left to right: Rev. MERRILL R. ABBEY; Rev. RALPH T. ALTON, pastor of the First Methodist Church, Appleton; Mr. ELLIS H. DANA; Miss MABEL HEAD; Mr. JOHN MITCHELL, representing social action committee of the First Methodist Church; Mr. JOHN R. INMAN; and Dr. A. WILLIAM LOOS.

OUR RESPONSIBILITY FOR WORLD LEADERSHIP

This article is a report of an address given by former Senator Frank Graham of North Carolina at the recent Emergency Conference of the American Association for the United Nations in Chicago.

Twenty-five thousand miles of hopes and fears, of burdens and responsibilities, reach around the earth and lean up against the United States as the leader of the free peoples of the earth. In realization of the fact that we cannot be isolated from the skies above, the waters around or the continents beyond, we close ranks as Americans. We close ranks as citizens of the free world, joining hands with all the free peoples.

It is imperative that the United States, as a leader in cooperation with other free peoples, be strong — strong in military, naval, air and scientific power. It is important that we be strong in economic power, in our spiritual resources, and in our democracy. We must insistently struggle to fulfill the hopes of the American dream and the teachings of our religious faith in behalf of the freedom of the human mind and the dignity of the individual human being.

We must try to fulfill our authentic democratic ideals to gain morale not only for our own souls, but to give dynamic power to our leadership of the democracies in the world.

We must be strong through aiding other peoples to be strong. We must cooperate with the Asiatic free peoples and with the peoples of Africa in their struggle for self-determination. We must encourage the great world revolution of backward peoples seeking light and full participation in the civilization of our day.

We Must Fulfill Our Commitments

Some have said, "Yes, America must be strong." In fact, we must have a fortress in America here, isolated from Asia and Europe, which would in a way almost renounce our commitments under the Atlantic Pact. If we do that, we not only break commitments already made, but we also betray a great heritage reaching across the thousands of years, that great Hebraic, Greek, Latin, Catholic, Protestant, scientific, industrial, European, British, American heritage of freedom and humane hopes.

There are those who say we should get out of Korea. Korea is a symbol of Asia. It is a test and a symbol of the sincerity of our commitments and of the principles of the Charter of the United Nations. In one sense the boundaries of the Republic of South Korea have been widened to the spiritual horizons of the free world. The flag of the United Nations as it was unfurled in South Korea was a pledge that however massive be the land mass back of the power that would strike it down, and however secret be the timetable of the dictator, the United Nations of the world, with the participation of the United States of America would resist that aggression as a notice to totalitaria tyranny of the oneness of freedom in the world.

So this stand of the United Nations against grea odds in South Korea in one sense is part of the inte dependence of freedom and peace in the world. Cer turies ago electro-magnetic needles of the mariner compass became the heart of a great commercia revolution by which America was discovered. At th close of the eighteenth century, the power engine b came the pulsing heart of a new economic revolutio which made us industrially one interdependent worl In our time we have the third economic revolution i the coming of atomic power.

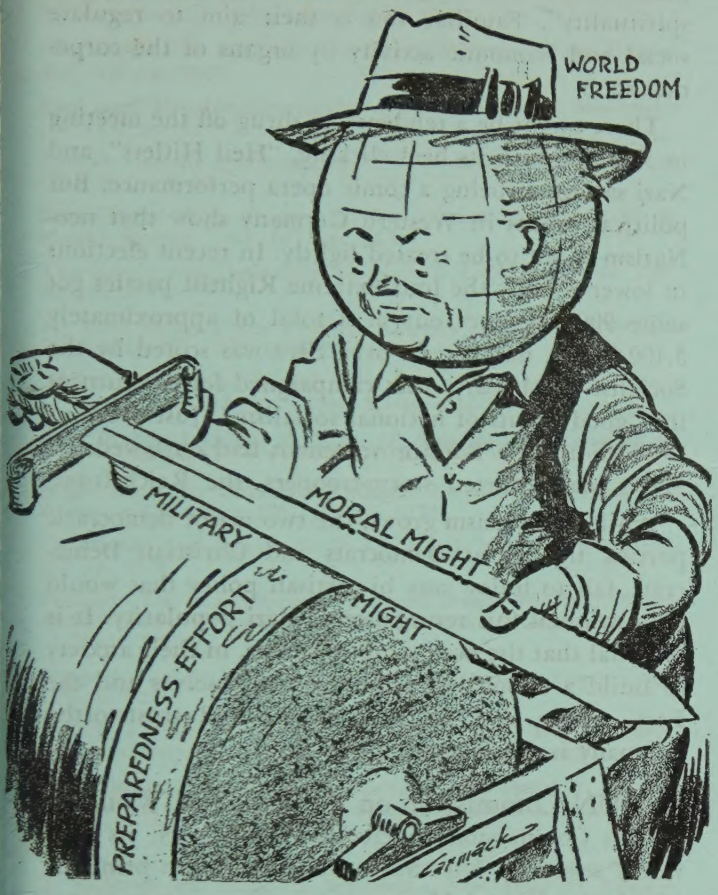
A Spiritual Revolution Needed

The commercial revolution, the industrial revolu tion and the atomic revolution have made necessary great political revolution by which the United Natior is seeking ways and means to substitute ballots fo bullets and self-determination of peoples instead o extermination of peoples. The United Nations woul include, in time, all the nations of the world in a effort to control the high potentials of the world fo war. But these revolutions make necessary anothe revolution — a great spiritual revolution which woul help to make real for all people the brotherhood o all men and the fatherhood of one God. Rejected thes many centuries as impractical and impossible, th ultimate sovereignty of moral law becomes, in th atomic age, a most practical and necessary idea.

It is in our American dream and in our spiritua faith that America would be made safe for democra without vulgarity, safe for differences without ha and safe for excellence without arrogance, where th equal opportunity of children in homes and schoo is the chief concern of our present progress and th chief hope of a noble society, where the least of thes our brethren, has the freedom to struggle for fre dom, where the integrity of simple people is beyon price and where the daily toil of millions is abo pomp and power, where the answer to error is n terror, the respect for the past is not reaction and th hope of the future is not revolution, where the majo ity is not tyranny, the minority without fear, and a people have hope. This is our American dream. Th is our spiritual faith. This is the America of o hopes.

May this America accept its responsibility in i rendezvous with a great destiny and rise to the r sponsibility of its power and the opportunity for greatness: to give fresh leadership, to give fresh hop for food and freedom to the hungry and fearful pe ples of this earth, in support of one world neighbo hood, of human brotherhood.

FOCUS> *on the Churches' Work for World Order*



—CARMACK in *The Christian Science Monitor*

Sharpen Both Sides

MILITARY MIGHT IS NOT ENOUGH

When we say "military might is not enough", the immediate reaction is: "Enough for what?" The answer is: "Enough to achieve the goal we seek — the development of a free world in which the dignity and welfare of the individual human being are secure.

It is a truism that we need military strength as a deterrent to war, and that we must think of our military power as a force in being, to be used only for defense. It is equally obvious that armaments and atomic bombs cannot by themselves direct us much nearer to the kind of world in which peace with justice is possible.

As our vast military machine becomes ever larger, we do well to remind ourselves that an armaments' race heretofore has always led to war. There is the further danger that our economy will get so tied up with our military program that at some time we might be tempted to go to war to save our economy. (We forget at our peril the world economic collapse of the 1930's and its consequences.) The religious forces of our land should be especially perturbed about two other dangers of a vast armaments' program: (a) We tend to become so preoccupied with defense that we do not take the initiative for building those world conditions in which peace can grow. (b) We spend so much for our gigantic military program and our taxes go so high that we refuse to make the additional sacrifices needed to give the human welfare help necessary if our world is to be held together.

Churches and synagogues should understand that what we need more than anything else today is to develop moral might. Certainly religion has ever stressed the need for sacrifice that stems from the religious teaching of love for God and love for man. This teaching, if it is made relevant to our time, requires certain specific expressions in action.

(1) We must, in addition to doing our best to stop the aggression in Korea, help the people and the country which have been devastated by the aggression. We should feel encouraged that UN member states have already pledged 220 million dollars for relief and rehabilitation in Korea. Our churches and synagogues have an opportunity to back up this program and also to support the rehabilitation efforts of voluntary organizations.

(2) We should feel some slight degree of gratification that the legislative measure to provide two million tons of food grain for India was finally passed by our Congress. At the same time we must recognize that our grudging attitude and the long delay in providing this grain has not demonstrated to the Asian world the concern for human welfare which is one of our fundamental democratic beliefs.

(3) We must deplore the Congressional action which cut in half the financial aid to the United Nations Childrens' Emergency Fund.

(4) We must find the means to "offer both for our own people and the poor communities of Africa and the East rising standards, both material and moral, that dictators cannot provide". In concrete terms, this means a vastly increased program of economic and technical assistance to all underdeveloped areas of the world.

These are a few specific suggestions about ways in which we can develop our moral might. Let us take to heart the words of Christopher Dawson:

Our generation has been forced to realize how fragile and unsubstantial are the barriers that separate civilization from the forces of destruction. We have learnt that barbarism is not a picturesque myth or a half-forgotten memory of a long-passed state of history, but an ugly underlying reality which may erupt with shattering force whenever the moral authority of a civilization loses its control. (*From* Religion and the Rise of Western Culture.)

ON THE POLITICAL FRONT

Nationalization in Iran

The importance of Iran is, in the present world situation, out of all proportion to its size and population. Standing as it does as a land bridge between Eurasia and the Middle East, it has for centuries been the seat of big power rivalry. When fabulously wealthy oil deposits were found there at the turn of the century, industrialized countries had further reason to covet control of Iran. It was the Anglo-Iranian Oil Company, a majority of whose stock is owned by the British Government, that obtained the rights to exploit the major oil resources.

As oil has been required in increased quantities by the industrial world, Iran's economy has relied more and more on royalties paid by oil companies. The lot of the 17 million Iranians has, however, scarcely improved. The majority are landless farmers. Neither they nor the tribal folk nor the city dwellers have adequate food, shelter or medical care. As one Iranian recently said, "There is treasure in our soil but look how we live. We want to recover that which belongs to us."

It may be that the present crisis can yet be prevented from leading to complete chaos. Ironically enough neither Britain nor Iran can afford a complete break. Britain needs the oil and Iran is powerless to exploit her own petroleum without British technicians, equipment and money.

The tragedy of Iran's nationalization of oil lies in the fact that it need not have resulted in injustice to anyone. Perhaps it need not have occurred. As the *News Letter* (March, 1951) pointed out, Iran was an ideal place to put a Point Four program into effect. Serious efforts by the United States to improve the lot of the Iranians might have forestalled the ugly, irresponsible brand of nationalism that is now in evidence. It certainly would have strengthened such liberal elements as existed and weakened the Tudeh (Communist) party. In spite of British shortsightedness and Iranian corruption, we could, for a small investment, have prevented the nasty and explosive situation that now exists.

Danger from the Right

Recent events in Europe indicate that the promises of Nazism have not lost their appeal. Meeting at Malmoe, Sweden, representatives of eight countries and Trieste have formed a Fascist alliance. Realizing that the Western world is preoccupied with meeting the communist threat, these neo-Nazis have outlined a world campaign to take advantage of anti-communist sentiment. One of the objectives of the new alliance is the forging of a European empire. The pattern is all too familiar — this neo-Nazi quest for a "European revolution to regenerate man, society and state spirituality". Familiar too is their aim to regulate social and economic activity by organs of the corporate state.

There might be a tendency to shrug off the meeting in Malmoe with its heel clicking, "Heil Hitlers", and Nazi salutes as being a comic opera performance. But political events in Western Germany show that neo-Nazism is not to be treated lightly. In recent elections in lower Saxony the four extreme Rightist parties got some 900,000 votes out of a total of approximately 3,400,000. A major gain over 1949 was scored by the Socialist Reich party that campaigned for a return of the "good points of national socialism". Just previous to elections, the Bonn government had outlawed the SRP's black shirted storm-troopers, the Reichsfront.

While neo-Nazism grows, the two major democratic parties, the Social Democrats and Christian Democrats, fail to follow any bi-partisan policy that would help to quell this resurgence of Nazi popularity. It is essential that the occupying countries, in their anxiety to build a strong buffer between themselves and the East, realize that the only strong and trustworthy Germany is a democratic Germany.

The UN Commission on the Status of Women

This Commission concluded, on May 14, its two-weeks' session at Lake Success by agreeing in principle to ask the United Nations to draft an international pact upholding the right of women to vote and enjoy other political rights on the same terms as men.

There are still 16 countries which do not permit women to vote or to hold elective office. However, with the United States and Russia in particular, it is not so much a question of equal rights as it is a contest as to where women are doing the most with their new found freedom. On the other hand, the British delegate preferred advancing women's political status through education and the forces of public opinion rather than through an international treaty. Nevertheless, although there are countries in which women are still unaware that suffrage is necessary, there are nations, especially in Africa, where a few women, greatly out-numbered by conservative male groups, are sufficiently educated and awakened to warrant equal rights without equivocation.

In general, the agenda of the Commission is vast, among the items of interest being the attempt to encourage more young women to train as nurses in order to meet the world-wide shortage of trained hospital personnel; the continued effort to eradicate all restrictions due to race, color or creed; and the promotion of equal rights — not only in politics — but in civic, social and educational fields.

BOOKS RECEIVED

On War by Karl Von Clausewitz. Trans. by O. J. Matthijs Jolles. Infantry Journal Press, Washington, D. C. 1950. 641 pp. $3.50.

God Makes the Difference by Edwin McNeill Poteat. Harper. 1951. 242 pp. $3.00.

Paul and His Interpreters by Albert Schweitzer. Macmillan. 1951. 252 pp. $3.50.

Lincoln and the Spiritual Life by T. V. Smith. Beacon, Boston. 1951. 95 pp. $1.50.

Essentials of Bible History (revised edition) by Elmer W. K. Mould. Ronald. 1951. 687 pp. $4.50.

The Greeks and Their Gods by W. K. C. Guthrie. Beacon. 1951. 388 pp. $3.75.

My First Eighty-Three Years in America by James W. Gerard. Doubleday. 1951. 372 pp. $3.50.

God So Loved the World: The Story of Jesus by Elizabeth Goudge. Coward-McCann. 1951. 311 pp. $3.50.

Men of Good Hope: A Story of American Progressives by Daniel Aaron. Oxford. 1951. 329 pp. $4.00.

Basic Issues in Christian Thought by Albert C. Knudson. Abingdon-Cokesbury. 1951. 220 pp. $2.75.

Christianity and Reason ed. by Edward D. Myers. Oxford. 1951. 172 pp. $3.00.

Finland: The Adventures of a Small Power by Hugh Shearman. Frederick Praeger (under the auspices of London Institute of World Affairs). 1950. 114 pp. $2.25.

Natural Law by A. P. D'Entréves. Longmans, Green. 1951. 126 pp. $2.00.

American Culture and Religion by William Warren Sweet. Southern Methodist University Press. 1951. 114 pp. $2.50.

The Theology of Reinhold Niebuhr by Edward J. Carnell. William Eerdmans Publishing Company, Grand Rapids, Michigan. 1951. 250 pp. $3.50.

The Democratic Way of Life: An American Interpretation by T. V. Smith and Eduard C. Lindeman. New American Library. 1951. 159 pp. 35 cents.

Faith, Purpose and Power: A Plea for a Positive Policy by James P. Warburg. Farrar, Straus. 1950. 180 pp. $2.00.

Unpopular Essays by Bertrand Russell. Simon and Schuster. 1950. 175 pp. $2.50.

The Crucifixion of Intellectual Man by E. A. Havelock. Beacon. 1951. 218 pp. $2.75.

The Strengthening of American Political Institutions by Thurman Arnold, et. al. Cornell University Press. 1949. 134 pp. $2.00.

Problems of American Society: Values in Conflict by John F. Cuber and Robert A. Harper. Henry Holt. 1951. 496 pp. $3.90.

Protestant Thought in the Twentieth Century ed. by Arnold S. Nash. Macmillan. 1951. 296 pp. $3.75.

The Nineteen Fifties Come First by Edwin G. Nourse. Henry Holt. 1951. 184 pp. $2.00.

Christians and Jews by Rudolph Loewenstein. International Universities. 1951. 224 pp. $3.25.

The Faith of the Roman Church by C. C. Martindale, S. J. Sheed & Ward. 1951. 134 pp. $2.50.

The Return from Babel by Gerald M. Spring. Philosophical Library. 1951. 188 pp. $3.50.

Canada in World Affairs by F. H. Soward. Oxford University Press. 1951. 359 pp. $3.50.

Dominations and Powers by George Santayana. Scribner's. 1951. 481 pp. $4.50.

The Making of Modern Europe: Vols. I & II by Herman Ausubel. Dryden. 1951. 575 pp. $2.90.

Heart of Asia by Roy Chapman Andrews. Duell, Sloan & Pearce. 1951. 224 pp. $3.00.

Friendship Grain For India

Sponsored by the Church World Service, Catholic Rural Life and the Lutheran World Relief, the Christian Rural Overseas Program (CROP) 308 West Washington Street, Chicago 6, Illinois, is now working toward a July 4th shipment of grain to India. This voluntary relief effort is intended to supplement whatever aid is offered by the USA government in regard to the immediate alleviation of the great need which now faces that far eastern country, one of our most cherished allies.

Those who have grain should write to "Friendship Grain, CROP" at the above address, stating the kind of grain available, the quantity and where located. Instructions will then be issued as to the method of handling and its shipment. The Indian Government has agreed to pay inland rail and ocean freight on such gifts. Financial contributions (payable to "Friendship Grain") will also be most welcome since this aid would facilitate the sending of supplies in the essential complete carload shipments.

Recommended Magazine Articles

Why We Irritate Our Allies by James Reston. (*Harper's*, May 1951.)

A carefully reasoned essay on some factors in our foreign policy that often annoy and even exasperate our allies.

Catholics and the Social Encyclicals by Robert C. Hartnett, S.J. (*America*, May 12, 1951.)

The editor-in-chief of *America* here writes an interpretation of two important social encyclicals on the occasion of the sixtieth anniversary of Pope Leo XIII's *Rerum Novarum* and the twentieth anniversary of Pope Pius XI's *Quadragesimo Anno*. John C. Cort comments on the same encyclicals in "After Sixty Years" (*The Commonweal*, May 11, 1951).

Ruin or Renewal by John U. Nef. (*Common Cause*, May 1951).

This profound essay interprets, in religious terms, the predicament of modern man. Readers may also wish to refer to "Progress and Decline" by Lovell Thompson (*Atlantic*, June 1951), a discussion of the fatalistic attitude toward our civilization, with special reference to Brooks Adams, Spengler and Toynbee. An unusually competent study of this whole subject has been made by John Baillie in *The Belief in Progress* (Scribner's, 1951. 240 pp. $2.75), in which he makes, from the Christian point of view, a critical analysis of general philosophies of history.

China and Communism by Justin Littlejohn. (*International Affairs*, Chatham House, April 1951.)

A revealing study by a business man who has lived in China for many years. A more profound analysis of the present situation in China and its background is made by C. P. FitzGerald in "The Chinese Revolution and the West" (*Pacific Affairs*, March 1951); Mr. FitzGerald, also a long-time resident in China, is now Reader in Oriental Studies, Australian National University.

The Philippines: Where Did We Fail? by Albert Ravenholt. (*Foreign Affairs*, April 1951.)

A critical analysis of what ails the Philippine Republic and the necessity of speedy USA aid.

SUGGESTED READING

[*See page 7 for recommended magazine articles.*]

Unite or Perish by Paul Reynaud. Simon and Schuster. 1951. 215 pp. $3.00.

A factual, startling account of the progress being made toward a United Europe. The author contends that Europe must perish if it remains a mosaic of small, non-cooperative states but that it can exist and prosper if its 260 million people will act as a single economic unit.

Seven Decisions That Shaped History by Sumner Welles. Harper. 1950. 236 pp. $3.00.

Fascinating reading of behind-the-scenes policy-making. The former Under Secretary of State gives his interpretation of how the post-war pattern was set. Mr. Welles expresses some sharp differences of opinion with former Secretary of State Hull.

War In Korea by Marguerite Higgins. Doubleday. New York. 1951. 223 pp. $2.75.

A personal account of the fighting in Korea by a journalist who stresses the dangers of USA unpreparedness and who believes that the Korean action is most probably a prelude to general war.

The Slave Ship by Bruno E. Werner. Pantheon. New York. 1951. 483 pp. $4.00.

This grim, graphic novel helps us who "forget too easily" to remember the impact upon our era of what happened in Germany between 1933 and 1945.

The Christian Way by Sydney Cave. Philosophical Library. New York. 1951. 280 pp. $3.75.

A re-interpretation of Christian ethics and the relation of its teaching to marriage, industry and the state.

Creators of the Modern Spirit: Towards a Philosophy of Faith. A Symposium Compiled by Barbara Waylen. Macmillan. 1951. 182 pp. $3.75.

Thirty-six contributors, including Nicolas Berdyaev, Baron Palmstierna, John Masefield and S. Radhakrishnan, consider the problems of peace and a new world outlook in the light of inspired religion and practical philosophy.

Religions of the Far East by George C. Ring. Bruce. 1950. 350 pp. $6.00.

With particular emphasis on Buddhism and Mohammedanism, the author studies the ancient faiths of China, Japan and India so as to approach, with true comprehension, the world's present political and cultural problems.

Systematic Theology by Paul Tillich. University o Chicago Press. 1951. 300 pp. $5.00.

This profound, comprehensive theological study (the firs of two volumes) is a major work by one of a very few top ranking religious philosophers in this country today.

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An account of the development and the ritualistic signifi cance of six important Catholic festivals.

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World Alliance News Letter

Vol. XXVII, No. 6 June, 1951

The World Alliance News Letter, *published every month, except July and August, by the Church Peace Union and the American Council of the World Alliance for International Friendship Through Religion, is sent to all members of the World Alliance. Individual memberships are* $2.00 *a year.*

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